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tion made by Miss Weston,<sup>1</sup> viz., that some of the mediaeval narrators of the Grail legend (e. g. Boron) understood that it reflected the rites of a secret cult, and were aware of the occult meaning of the symbols Grail and spear.<sup>2</sup>

I am not yet convinced that the Grail legend sprang from the initiation ceremonies of a cult. In the oldest forms of the legend (Chrétien, Wauchier, Wolfram), a basis in some *Märchen* telling of a strife between wizard families which was carried on by means of supernatural talismans seems rather to be suggested. This *Märchen* might, so far as I can see, be older, and cult influence have operated later, if at all. The strife of kinsmen, distinctly pictured in the English *Syr Percyvelle*, which probably represents an extremely primitive form of the story,<sup>3</sup> and mentioned in *Diu Crône*, v. 29497f., is hard to reconcile with an initiation ceremony, however excellently the latter may explain the mysterious question. A doubt suggested by Huet (*Romania*, XXXIX, 102, 1910) also seems to me to demand more evidence. Did agrarian cults like that of Adonis which represented the vegetable deity in human form, flourish among the Celts? Their existence seems not to have been demonstrated except at the eastern end of the Mediterranean. It is evident that we are still some distance from a solution of the Grail problem. Let us be thankful for the additional parallels which von Schroeder has collected. They are interesting and if considered coolly need not mislead us.

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<sup>1</sup> *Legend of Sir Perceval*, II. 315.

<sup>2</sup> The agrarian cult idea is presented in a thoughtful argument which avoids the extra-hazardous methods of Miss Weston by Professor W. A. Nitze, "The Fisher King in the Grail Romances", *P. M. L. A.* XXIV, 365 (1909). Parallels are here drawn between the Grail ceremony and the Eleusinian mysteries.

<sup>3</sup> Dr. R. H. Griffith's dissertation, *Sir Perceval of Galles*, Chicago, (1911), although clogged with a mass of exasperatingly useless details, has valuable pages in its Chapter III, which tend to show that *Syr Percyvelle* is derived from something older than Chrétien. This view is also upheld by Strucks, *Der junge Parzival*, Münster dissertation, 1910.

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DAS SCHWACHE PRÄTERITUM UND SEINE VORGESCHICHTE, von Hermann Collitz, Professor of Germanic Philology, Johns Hopkins University. Göttingen, Vandenhoeck & Ruprecht, 1912. Pp. XVI and 256. (*Hesperia*, Schriften zur germanischen Philologie herausgegeben von Hermann Collitz, Nr. 1.)

The aim of this new periodical is given in the opening words of the preface: Die Sammlung, deren erstes Heft hiermit aus-

gegeben wird, ist aus den Bedürfnissen der germanischen Philologie in den Vereinigten Staaten erwachsen. Sie sucht ihre Eigenart ähnlichen Sammelwerken gegenüber darin, dass ihre Mitarbeiter in erster Linie aus Philologen bestehen werden, die an amerikanischen Universitäten wirken oder an solchen ihre Ausbildung erhalten haben.

The subject discussed in this first number is one with which Professor Collitz has dealt before. The book is divided into six chapters. I, the introduction, reviews the older and the current explanations of the weak preterit, closing with the plan of the investigation. In II an attempt is made to prove that the dental of the weak preterit not only coincides with that of the weak participle but also, at least originally, with that of the verbal abstracts in *-ti-*; and, in III, that this dental was IE. *t*. IV treats of the origin of this *t*, and of the endings of the weak preterit. The conclusion is reached that the dental was originally a part of the medial perf. ending *-tai* of the 3d sing., extended to the other forms. In the *-ēd-* of Goth. *iddj-ēd-um*, *paurft-ēd-um*, *hausid-ēd-um*, etc. Collitz, following K. F. Johanson, sees a parallel to Skt. *-āth-* in the 2d dual. V treats of the stemform and the accent of the weak preterit, showing that the vowel gradation corresponded originally to that of the medial perfect. In VI, the appendix, are discussed the Lat. perfect and the Gr. aorist passive, and their relation to the Germ. weak preterit.

Collitz's theory has much in its favor. It gives a simple, consistent explanation of the weak preterit, and makes this preterit, like other tense-forms, a survival not a new formation. Hence *mahta*, *kunpa*, *wissa*, *hogda* come under one head, not several.

The objection that a *t-* suffix could not be assumed for such forms as *hogda*, *habda* is beautifully met by the proof of the statement: Indog. Wurzeln mit anlautender und auslautender Aspirata geben im Germanischen beim Auftreten eines *t-* Suffixes die Aspiration im Auslaute ganz auf, während sonst (also bei Wurzeln, die nicht mit Aspirata anlauten) die Aspiration von der auslautenden Aspirata auf das *t* des antretenden Suffixes übergeht. Hence Goth. *gadrauhts* but *gahugds*, *gifts* but OS. *habda*.

But some objections will still remain to details of Collitz's theory. Tho the *-da* in Goth. *skulda*, *nasida*, etc. may originally have been identical with the *-da* in *bairada*, it is certain that the endings of the former were changed from their earlier form. In pre-Germ. they may have been *-tōm*, *-tēs* and *-tos*, *tai* and perhaps *-tēt*, etc. For tho IE. final *-ai* regularity gives Goth. *-a*, it probably gives W. Germ. *-ē*, later *-e*.

The forms of the 1st and 3d sing. in Germ. are such as might come from pre-Germ. *-tōm* and *-tai* or *-tēt*.

According to Collitz this can not be; for, as he claims, pre-Germ. *-ām* and *-ā* fall together in *-a*. In this he is decidedly wrong. IE. *-ā*, *-ām* give Germ. (urgerm.) open *-ō* and open nasal *-ō*, whence Goth. *-a* and *-a*, O. N. *-u* (falling away) and *-a*, W. Germ. *-u* (falling later after a long syllable) and *-a*. Thus IE. nom. *\*ghebhā*, acc. *\*ghebhām* give Goth. nom. *giba*, acc. *giba*; O. N. nom. *giǫf*, acc. *\*giafa* (compare the adj. *spøk*, *spaka*); O. E. nom. *giefu*, acc. *giefe*; O. H. G. nom. *\*gebu* (cp. *chimeinidh* with *-u* dropt as in the adj. *blint*), acc. *geba*, displacing the nom. With the nom. *\*ghebhā* compare the identical form as instrumental: O. N. *giǫf*, O. H. G. *gebu* (with *-e-* instead of *-i-* by analogy). Compare also the verb form *\*ghebhō*: Goth. *giba*, O. H. G. *gibu*.

Several other inaccuracies are found in the book. I will mention only one other. On p. 165 Collitz explains the *y* in O. E. *dyde* as an umlaut of an earlier *u*. That is probably not so. But in any case the forms adduced to substantiate this explanation are misinterpreted. O. E. *dōan*, O. Fries. *dua dwa* (from older *\*dōan* like *hua* from *\*hō(h)an*, Goth. *hāhan*), O. S. *duan* for *duoan*, *dōan*, which likewise occur, are all formed after the analogy of other infinitives in *-an* (cf. Siebs, Pauls Grdr. I<sup>2</sup>, 1210).

However, these minor slips do not detract from the value of Collitz's theory and of his many keen observations on various Germ. forms.

And yet, tho Collitz may be right in his general contention, it is still possible that the medial ending of the 2d sing., *-thēs*, may also have had its part in the formation of the weak preterit. Some might even contend that the ending *-thēs* not *-tai* was the starting point. For the comparison Skt. *mathās*: Goth. *mundēs* is too good to be lightly thrown over.

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FRIEDRICH NIETZSCHES WERKE: Gross 8<sup>o</sup> Gesamt-Ausgabe. Bd. xviii. Philologica Bd. ii, herausgegeben von Otto Crusius. Leipzig, Alfred Kröner Verlag. 1912. Pp. xiv + 340. Brosch. M. 9, geb. M. 11.

The present volume contains selections from Nietzsche's lectures on Greek Literature, Rhetoric and Metric, delivered at Basel between the years 1870 and 1876, together with extracts from certain *Rhythmische Untersuchungen* upon which he spent a large portion of the year 1871, as he says, "in der er-